



The order
of prayer, and other
exercises, vpon Wednes-
dayes and Frydayes, to auert
and turne Gods wrath from vs,
threatned by the late terrible
earthquake: to be vsed in all Pa-
rish Churches and housholdes
throughout y^e Realme, by order giuen
from the Queenes Maiestties most
honourable priuie Counsel.

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The order of prayer, and other exercises vpon Wednesdaies and Frydaies, to be vsed throughout the Realme by order aforesaide.

First the Minister shall vse the order set downe in the booke of Common prayer, to the ende of *¶ Come, let vs sing vnto the Lord.*

Then shall followe these three Psalmes, the 30. 46. and 91.

Also for the first Lesson, some one of these three chapters, the 1. or 2. of Ioel, or the 58. of Isaiah, & after that, *Te Deum* or *Benedicite*, with a Chapter of the Newe Testament for the second Lesson, according to the booke afore sayde.

Then after the Letanie shalbe said this praier, *O eternal, mighty, and most louing father &c.*

Then shalbe read the Homilie of repentance, or a part thereof, as in the booke of homilies it is deuided, if there be no sermon.

Also after the sermon, or homilie, shalbe sung the 46. Psalme in Meter.

Moreouer, that the Preachers & Curates do exhort their flocke to refraine those ii. dayes weekly from one meale, and to bestow the value or some part thereof (as God shall stirre vp their deuotion) vpon the poore, teaching them that such almes is more acceptable to God, then that which commeth by constraint of Law.

Also that they call vpon their parishioners, to cause their family euery night, before their going to bed, al together to say the prayer set out for that purpose, meekely kneeling vpon their knees.

Psal. xxx.

Exaltabo te Domine.

Psal. 30.

I will magnifie thee, O Lord, for
thou hast set mee vp: and not
made my foes to triumphe ouer
me.

2 O Lord my God, I cryed vnto
thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of
hell: thou hast kept my life from them that goe
downe to the pit.

4 Sing praises vnto the Lord (O yee
saintes of his:) and giue thanks to him for a
remembrance of his holinesse.

5 For his wrath endureth but the twinc-
king of an eye, and in his pleasure is life: hea-
uiness may endure for a night, but ioy com-
meth in the morning.

6 And in my prosperitie I saide, I shall ne-
uer bee remoued: thou Lord of thy goodnesse
hadst made my hill so strong.

7 Thou diddest turne thy face (fro me:) and
I was troubled.

8 Then cried I vnto thee, O Lord: and
gate me vnto my Lord right humbly.

9 What profit is there in my blood: when
I goe downe to the pit?

10 Shall the dust giue thanks vnto thee:
or shall it declare thy trueth?

11 Heare, O Lord, and haue mercie vpon
me: Lord be thou my helper.

A.iii.

12 Thou

Pfalm. xlvj.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, and girded me with gladnes.

13 Therefore shall euery good man sing of thy praise without ceasing: O my God, I will giue thanks vnto thee for euer,

Deus noster refugium. Psalm. 46.

GOD is our hope and strength: a very present helpe in trouble.

2 Therefore will not we feare though the earth be moued: and though the hilles be carped into the middes of the sea.

3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shal make glad the citie of God: the holy place of the Tabernacle of the most highest.

5 God is in the middest of her, therefore shal she not be remoued: God shall helpe her, and that right earely.

6 The heathen make much a doe, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Jacob is our refuge.

8 O come hither, and beholde the workes of the Lord: what destruction he hath brought vpon the earth.

Pfalm. xcj.

9 He maketh warres to cease in all þe world:
hee breaketh the bowe, and knappeth the
speare in sunder, and burneth the chariots in
the fire.

10 Be stil then, and know that I am God:
I wil bee exalted among the heathen, and I
will be exalted in the earth.

11 The Lorde of hostes is with vs: the God
of Jacob is our refuge.

Qui habitat. Psal. 91.

Who so dwelleth vnder the defence of
the most high: shall abide vnder the
shadow of the almightie.

2 I wil say vnto the Lorde, thou art my
hope & my strong holde: my God, in him wil I
trust.

3 For hee shall deliuer thee from the snare
of the Hunter: and from the noysome pesti-
lence.

4 He shall defend thee vnder his winges,
and thou shalt be safe vnder his fethers: his
faithfulnesse and trueth shall be thy shielde and
buckler.

5 Thou shalt not be afraide for any terroz
by nyght: nor for the arrow that flyeth by day.

6 For the pestilence that walketh in the
darkenesse: nor for the sickenesse that destroy-
eth in the noone day.

7 A thousande shal fall beside thee, and ten
thou-

Pfalm. xcj.

thousand at thy right hande: but it shall not come nigh thee.

8 **Yea**, with thine eyes shalt thou beholde: and see the reward of the vngodly.

9 **For** thou **Lord** art my hope: thou hast set thine house of defence very high.

10 **There** shall no euil happen vnto thee: neyther shall any plague come nigh thy dwelling.

11 **For** hee shall giue his angelles charge ouer thee: to keepe thee in al thy wayes.

12 **They** shall beare thee in their handes: that thou hurt not thy foote against a stone.

13 **Thou** shalt goe vpon the **Lion** and **Adder**: the yong **Lion** and the **Dragon** shalt thou treade vnder thy feete.

14 **Because** he hath set his loue vpon me, therefore shal I deliuer him: I shal set him vp, because he hath knowen my name.

15 **He** shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 **With** long life will I satisfie him: and shew him my saluation.

Then shalbe read for the first Lesson, some
one of these three Chapters
following.

A prophecie

The j. Chapter of Joel.

- 1 A prophecie against the Iewes. 2 He exhorteth the people to prayer, and fasting for the miserie that was at hand.



The word of the Lord
that came to Joel the
sonne of Bethuel.

2 Heare ye this, O
Elders, and hearken
ye all inhabitantes of
the lande, whether such a thing hath
bene in your dayes, or yet in the dayes
of your fathers.

3 Tell you your children of it, and
let your children shew to their childre,
and their children to another genera-
tion.

4 That which is left of the palmer
worme, hath the grasshopper eaten, &
the residue of y^e grasshopper hath the
canker worme eaten, and the residue
of the canker worme hath the cater-
pillar

The j. Chapter

pilller eaten.

5 Awake ye drunkardes, & weepe, and howle all ye drinkers of wine, because of the newe wine: for it shalbe pulled from your mouth.

6 Beha, a nation commieth vpon my land, mightie, and without nomber, whose teeth are like the teeth of a lyon, & he hath the iawes of a great lyd.

7 He maketh my vine waste, & pil- leth of the barke of my figtree: he maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourne like a virgin girded with sackcloth for the husband of her youth.

9 The meate offering, & the drinke offering is cut off from the house of the Lorde: the Priestes the Lordes ministers mourne.

10 The fielde is wasted: the lande mourneth: for the corne is destroyed: the new wine is dried vp, and the oyle is decayed.

of Ioel.

11 Be ye ashamed, O husbandmen:
howle, O ye vine dressers for the
wheat, and for the barley, because the
haruest of the field is perished.

12 The vine is dried vp, & the fig-
tree is decayed: the pomegranate tree
and the palme tree, & the apple tree,
euen all the trees of the fielde are wi-
thered: surely the ioye is withered a-
way from the sonnes of men.

13 Gird your selues & lament, ye
Priests: howle ye ministers of the al-
tar: come, and lie al night in sackcloth,
ye ministers of my God: for the meate
offring, and the drinke offering is taken
away from the house of your God.

14 Sanctifie you a fast: call a so-
lemne assemblie: gather the Elders,
and all the inhabitants of the land in-
to the house of the Lorde your God,
and crye vnto the Lord,

15 Alas: for the day, for the day of
the Lord is at hand, & it commeth as
B.ii. a

The j. Chapter.

a destruction from the Almighty.

16 **I**s not the meate cut off before our eyes: and ioye, and gladnes from the house of our God:

17 **T**he seede is rotten vnder their cloddes: the garneres are destroyed: the barnes are broken downe, for the corne is withered.

18 **H**ow did the beasts mourne: the herdes of cattel pine away, because they haue no pasture, and the flockes of sheepe are destroyed.

19 **O** Lord, to thee will I crye: for the fire hath deuoured the pastures of the wilderness, & the flame hath burnt vp all the trees of the field.

20 **T**he beasts of the field crie also vnto thee: for the riuers of waters are dried vp, and the fire hath deuoured the pastures of the wilderness.

The

The ij. Chapter

of Joel.

He prophecieth of the comming and crueltie of their enemies. 13 An exhortation to mooue them to conuert. 18 The loue of God towarde his people.



Now the trumpet in Zion, & shout in mine holy mountaine: let all the inhabitants of the land tremble: for the daye of the Lorde is

come: for it is at hand.

2 A day of darkenes, and of blacknes, a day of cloudes, & obscuritie, as the morning spredde vpon the mountaines, so is there a great people, and a mightie: there was none like it from the beginning, neyther shalbe any more after it, vnto the yeeres of many generations.

3 A fire deuoureth before him, and behind him a flame burneth vp: the land is as the garden of Eden before him, and behinde him a desolate wilderness,

The ij. Chapter

dernesse, so that nothing shall escape him.

4 The beholding of him is like the sight of horses, and like the horsemen, so shal they runne.

5 Like the noyse of charets in the toppes of the mountaines shall they leape, like the noyse of a flame of fire that deuoureth the stubble, and as a mightie people prepared to the battel.

6 Before his face shall the people tremble: all faces shall gather blacknesse.

7 They shall runne like strong men, and go vp to the wall like men of warre, & euery man shall go forward in his wayes, and they shall not stay in their paths.

8 Neither shal one thrust another, but euery one shal walke in his path: and when they fall vpon the sword, they shal not be wounded.

9 They shall runne to and fro in the
the

of Ioel.

the citie: they shall runne vpon the wall: they shall clime vp vpon the houses, and enter in at the windowes like the thiefe.

10 The earth shall tremble before him, the heauens shall shake, & sunne and the moone shalbe darke, and the starres shal withdrawe their shining,

11 And the Lorde shall vtter his voyce before his hoste: for his hoste is very great: for he is strong that doeth his worde: for the day of the Lorde is great and very terrible, and who can abide it?

12 Therefore also nowe the Lord sayth, Turne you vnto me with all your heart, and with fasting, & with weeping, and with mourning,

13 And rent your heart, and not your clothes: and turne vnto & Lorde your God, for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the euil.

14 Who

The ij. Chapter

14 Who knoweth, if he wil returne and repent and leaue a blessing behind him, euen a meate offering, & a drinke offering vnto the Lord your God:

15 Blowe the trumpet in Zion, sanctifie a fast, cal a solemne assemblie.

16 Gather the people: sanctifie the congregation, gather the elders: assemble the children, & those that sucke the brestes: let the bridegrome goe forth of his chamber, and the bride out of her bride chamber.

17 Let the Priestes, the ministers of the Lord weepe betwene the porch and the altar, and let them say, Spare thy people, O Lord, & giue not thine heritage into reproche that the heathen should rule ouer them. Wherefore should they say among the people, Where is their God:

18 Then will the Lorde be ielouse ouer his land and spare his people.

19 Yea, the Lord wil answere and say

of Ioel.

say vnto his people, Beholde, I will send you corne, and wine, and oyle, and you shall be satisfied therewith: and I will no more make you a re- proche among the heathen,

20 But I will remoue farre off fro you the Northren armie, and I will drive him into a land, baren and desolate with his face towarde the East sea, and his end to the vtmost sea, and his stinke shall come vp, & his corruption shal ascend, because he hath exalted himselfe to doe this.

21 Feare not, O land, but be glad, and reioyce: for the Lord wil do great things.

22 Be not afraid, ye beastes of the fielde: for the pastures of the wilderness are greene: for the tree beareth her fruite: the figtree and the vine doe giue their force.

23 Be glad then, ye children of Zion, and reioyce in the Lord your God:

C.i.

for

The ij. Chapter

for he hath giuen you þ̄ raine of righteousness, and he will cause to come downe for you the raine, euen the first raine, and the latter raine in the first moneth.

24 And the barnes shall be full of wheat, and the presses shall abounde with wine and oyle.

25 And I wil render you the yerres that the grashopper hath eaten, the canker worme & the caterpillar and the palmer worme, my great hoste which I sent among you.

26 So you shal eat and be satisfi-
ed and prayse the Name of the Lorde
your God, that hath delt maruellous-
ly with you: and my people shal neuer
be ashamed.

27 Ye shal also knowe, that I am
in the mids of Israel, and that I am
the Lorde your God and none other,
and my people shal neuer be asha-
med.

28 And

of Ioel.

28 And afterwarde will I powre out my Spirit vpon al flesh: and your sonnes and your daughters shall prophesie: your olde men shall dreame dreames, and your yong men shal see visions,

29 And also vpon the seruants, and vpon the maides in those dayes wil I powre my Spirit.

30 And I will shewe wonders in the heauens and in the earth: blood and fire, and pillars of smoke.

31 The sunne shall be turned into darkenes, and the moone into blood, before the great and terrible day of the Lord come.

32 But whosoever shal call on the Name of the Lord, shalbe saved: for in mount Zion, & in Ierusalem shall be deliuerance, as the Lord hath said, and in the remnant, whom the Lord shall call.


C.ii.

The

The lviij. Chapter

of *Iſaiah.*

- 1 The office of Gods ministers. 2 The workes
of the hypocrites. 6 The fast of the faythful.
13 Of the true Sabbath.

 Rye aloude, spare not:
lift vp thy voyce like a
trumpet, and shew my
people their transgres-
sion, and to the house of
Iaakob, their sinnes.

2 Yet they seeke me dayly, and wil
knowe my wayes, euen as a nation
that did righteously, and had not for-
saken the statutes of their God: they
aske of me the ordinances of iustice:
they wil draw nere vnto God, saying,

3 Wherefore haue wee fasted, and
thou seest it not: We haue punished
our selues, and thou regardest it not.
Beholde, in the day of your fast you
wil seeke your will, and require all
your dettes.

4 Beholde,

of Isaiah.

4 Beholde, ye fast to strife and debate, and to smite with the fist of wickednes: ye shall not fast as ye doe to day, to make your voyce to be heard aboue.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, & to bowe downe his head, as a bull rush, & to lie downe in sackcloth and ashes: wilt thou call this a fasting, or an acceptable day to the Lorde?

6 Is not this the fasting, that I haue chosen, to loole the bands of wickednes, to take of the heavy burdens, and to let the oppressed goe free, and that ye breake euery yoke:

7 Is it not to deale thy bread to the hungrie, & that thou bring the poore that wāder, vnto thine house: when thou seest the naked, that thou couer him, and hide not thy selfe from thine owne fleshe:

8 Then

The lviii. Chapter

8 Then shal thy light breake forth
as the morning, and thine health shal
grow speedily: thy righteousness shal
go before thee, & the glorie of the Lord
shall embrace thee.

9 Then shalt thou call, & the Lord
shal answere: thou shalt crie, and he
shall say, Here I am: if thou take a-
way from the muddes of thee the
yoke, the putting forth of the finger,
and wicked speaking:

10 If thou poure out thy soule to
the hungrie, and refresh the troubled
soule: then shal thy light spring out in
the darkenes, and thy darkenes shal
be as the noone day.

11 And the Lorde shall guide thee
continually, and satisfie thy soule in
drought, and make fat thy bones: and
thou shalt be like a watered garden, &
like a spring of water, whose waters
faile not.

12 And they shall be of thee, that
shal

of Ifaiah. 19 A

shal build the olde waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repairer of the breache and the restorer of the pathes to dwell in.

13 If thou turne away thy foote from the Sabbath, from doing thy wil on mine holy day, & call the Sabbath a delite, to consecrate it, as glorious to the Lorde, & shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,


14 Then shalt thou delite in the Lord, and I will cause thee to mount vpon the hie places of the earth, and feede thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it.

A prayer

A Prayer to be vsed

*of all housholders, with their whole
familie, euery Euening be-
fore they go to bed, that it would
please God to turne his wrath
from vs, threatned in
the last terrible
earthquake.*

Set forth by authoritie.

 **O** Eternall, mighty, and
most louing Father,
which hast no desire of
the death of a Sinner,
but that he conuert and
liue, & vnto Whom no-
thing is so pleasant as the repentant,
contente and sorrowfull heart of a pe-
nitent person: for thou art that kinde
Father that fallest moſte louinglie
vpon the necke of the lost ſonne, kyl-
leſt, imbraceſt and feaſteſt him when
he returneth from the puddle of plea-
ſures,

The prayer.

tures, and swill of the swine, and daynest not the repentant prayer of thy pooze and sinful seruants, when so euer with true faith they returne and call vpon thee, as we haue most comfortable examples in Dauid, Manasses, Magdalen, Peter, and the thiefe vpon the gibbet: we most hartly and humbly beseech thy Fatherly goodnesse, to looke downe from the throne of thy mercie seate vpon vs most miserable, and sinfull slaues of Sathan, which with fearefull and trembling heartes doe quake, and shake at the strange & terrible token of thy Wrath and indignation appearing most evidently vnto vs, by thy shaking, and mouing of the earth, which is thy footestoolle, whereby (if we be not vtterly destitute of grace) we be warned, that thy coming down amongst vs, to visite our sinnes in most terrible manner, can not bee farre off, seeing thou

D. i.

treadest

The prayer.

treadest so harde vpon this thy foote-
stool the earth, which wee most
shamefully haue polluted and defiled
with our most wicked, sinfull, and re-
bellious liues, notwithstanding thy
continuall crying and calling vpon vs
by thy seruantes, the Prophetes, and
preachers, by whom we haue learned
to knowe thy Will, but haue not follo-
wed it: we haue heard much, and done
litle, yea nothing at all, but like most
peruerse and vnthankfull children,
haue made a mocke of thy woorde, de-
rided thy Ministers, and accompted
thy threathninges trifles, and thy war-
ninges, of no wayght or moment:
Wherefore wee haue iustly deserued to
taste most deeply of the bitter cuppe
of thy anger & vengeance, by warres,
famine, pestilence, yea, and eternall
death, if thou shouldest not temper the
rigour of thy iustice with the mildnes of
thy mercy: But such is thy fatherly af-
fection

The prayer.

section towards vs, that thou shelt best
thy selfe slow to anger, long suffering,
and of much patience and mercie, Yea,
thou art a thousand times more readie
to forget and forgue, then we to aske
and require forgiveness. Therefore,
though we be not woorthie of the least
mite of thy mercie, yet gracious Lord,
looke not vpon vs & our sinnes, but vpon
thy owne selfe & thy Sonne Iesus
Christ the fountaine of grace, the treasure
of mercie, the salve of all sicknesse,
the Iewel of ioy, and the onely haue
of succour and safetie: by him we come
to thee, in him and for him we trust to
finde that we haue lost, and gaine that
he hath gotte: he is the scale of Jacob,
by whom wee cline vpon thee, & thou
by the Angels of thy mercie comest
down to vs: him we present vnto thee,
and not our selues, his death & not our
doings, his bloudie wounds & not our
detestable deservings, whose merites
-D.ii. are.

The prayer.

are so great, as thy mercie can not bee
litle, and our ransome so rich, that our
beggerly and beastly sinnes are no-
thing in thy sight, for the great plea-
sure and satisfaction that thou takest
of his paines and passion. Turne this
Earthquake, oh Lord, to the benefite
of thine elect, as thou didst when thou
shookest the prison, loosedst the locks,
fetters and chaines of thy seruantes,
Paul and Silas, and broughtest them
out of prison, and conuerted their kee-
per: so gracious Lord, strike y^e heartes
of tyrantes with the terror of this thy
worke, that they may know that they
are but men, and that thou art that
Samipson, that for their mocking and
spiting of thee and thy woorde canst
shake the pillers of their palaces, and
throwe them vpon the furious Philis-
tines heades. Turne thy wrath, oh
Lord, from thy children that call vpon
thy Name, to the conuersion or confu-
sion

The prayer.

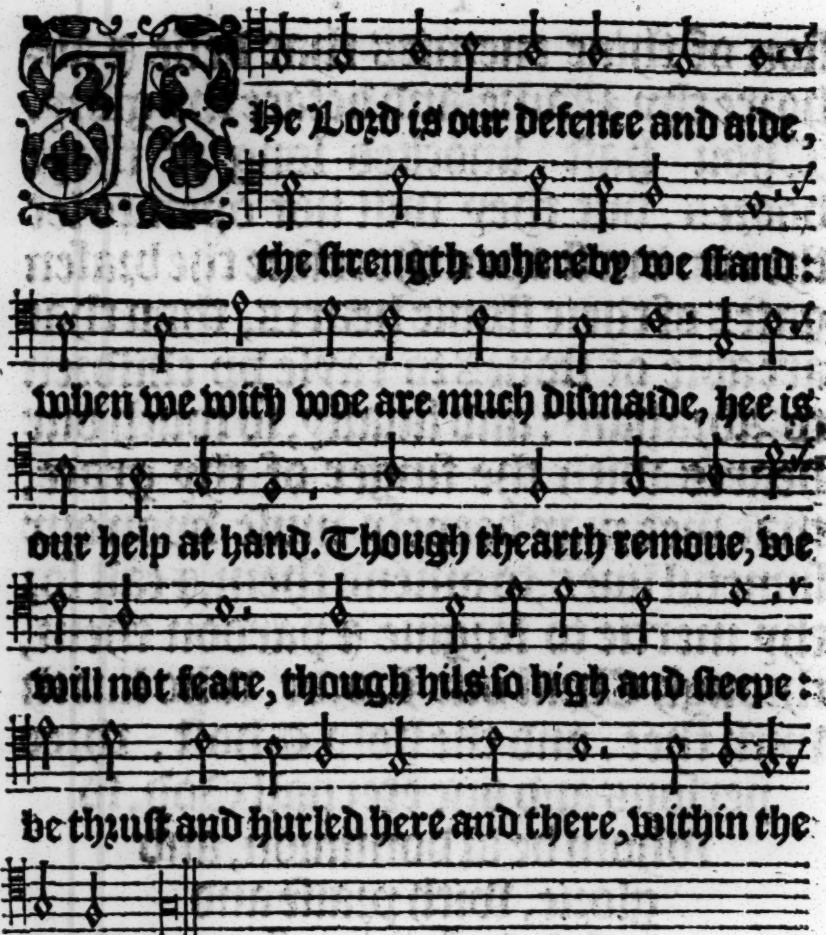
sion of thine enemies that desie & abhorre thy Name, and deface thy glory. Thou hast knocked long at theyr doozes, but they will not open to let thee in: burst open therefore the brasen gates of their stonie hearts, thou that art able of stones to rayse by children to Abraham: and finally, so touch our hearts with the finger of thy grace, that wee may deeply muse vpon our sinneful lines, to amend them, & call for thy mercie to forgiue & pardon them, through Christ our Lorde, who liueth with thee, and the holy Ghost, three persons and one eternall God, to whom be al dominion, and glorie, with praise and thankesgiuing, for euer and euer.

Amen.

(*)

Psalme

Pfalme xlvj.



Dhe Lord is our defence and aide,
the strength whereby we stand:
When we with woe are much dismayde, hee is
our help at hand. Though the earth remoue, we
will not feare, though hills so high and steepe:
be thrust and hurled here and there, within the
sea so deepe.

- 3 No though the waues doe rage so sore,
that all the bankes it spils:
And though it ouerflow the shore,
and beate downe mighty hills.
4 For one fayre flood doeth sende abroad,
his pleasant streames apace:

Pfalme xlii.

To fresh the citie of our God,
and wash his holy place.

5 In midst of her the Lord doeth dwell,
she can no whit decay:

All things against her that rebell,
the Lord will truely stay.

6 The heathen flocke the kingdomes feare,
the people make a noyce:

The earth doth melt and not appeare,
when God puts forth his voyce.

7 The Lord of hostes doth take our part,
to vs he hath an eye:

Our hope of health with all our heart,
on Jacobs God doeth lye.

8 Come heare and see with minde & thought,
the working of our God:

What wonders he himselfe hath wrought,
throughtout the earth abroad.

9 By him all warres are hushd and gone,
which countreys did conspire:

Their bowes he brake and speares eche one,
their charets bzent with fire.

10 Leauē off therefore (saith he) and know,
I am a God most stout:

Among the heathen high and low,
and all the earth throughtout.

Pfalme xlii.

II The Lord of hostes doth vs defend,
he is our strength and tower:
On Jacobs God doe we depend,
and on his mighty power.
To Father, Sonne, and holy Ghost,
all glory be therefore:
As in beginning was, is now,
and shalbe euermore.

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1580.

Cum Priuilegio.



A prayer for the

bid estate of Christes Church:
to be used on Sundayes.

Almighty Gracious God, and

most mercifull Father, thou

that art the God of all coma-

fort and consolation: wee

poore and forgetfuld sinners

acknowledge against thee

our many and grievous

sinnes: so horrible and great are the finnes

that we have committed against thee, both in

thought, word, and dede: And thou art that

God whose properties is allmercy and auer-

sion, and thou hast extended thy mercie vnto vs

in thy beloued Sonne our Saviour Christ Je-

sus, in whom thou hast loued vs, before the

foundation of the world was layde: And in the

ende thou mightest aduance thine owne mer-

cie in a good and happy time hast called vs, by

the preaching of thy blessed and holic Gospel,

to repentance, preferring vs before many and

great nations: to haue people conuerate vnto

thee, to holde forth thy righteousnes, and to

walk in obedience before thee all the dayes of

our liues. In this persuasion of faith, and

by him, good Father, we present our selues be-

fore thee, renouncing all our sinnes and cor-

ruptions,

A. iii.

91 A prayer for A

ruptions, and trusting onely in him and his
 righteousness, beseeching thee for his sake to
 heare vs, and to haue mercie vpon vs. Thou
 hast made an holie promise vnto vs, that shal-
 l be performed. I haue said that I will be a fa-
 ther to the fatherless, and a mercie to the
 widow, to be to him of his name from the bot-
 tome of his heart, thou wilt heare him. And
 that who soeuer calleth vpon thee in his
 name, thou wilt graunt him his requestes.
 Our sinnes therefore becominge vs at the very
 heart vnderstande and discipline both our selues
 for them, praye for the other, our selues for the frail-
 ties and transgressions that cleaue so fast vnto
 vs, as before a good father, heare vs, and
 accept the sacrifice of thy Sonne, as a most
 sufficient satisfaction for them, and beholde vs
 in thy righteousness. We are troubled with that
 excellent worke that thou hast begonne in vs,
 and neuer leaue vs, till thou haue made it per-
 fect, till the day of Iesus Christ. Encrease our
 knowledge, and giue vs a liuely sense to dis-
 cerne betweene good from euill, and euill from
 good, that Sinne and superstition deceiue vs not un-
 der the cloake of religion and vertue. O Lord,
 this must be thy worke for vs, to be free from
 our reason is blinde, and will is slowe, our
 wittes traile to deceiue our senses, our vnder-
 standing and all our naturall powers quite as-
 lignated and estranged from thee. It shall be
 the

the Church.

the seede of thy word; by the quickning of thy
Spirite, that must leade vs to newnes of life,
that must worke in vs the excellent hope of
immortallitie; and make vs to live to righte-
ousnes; and therefore put to thy helping hand.
Let thy gracious goodnes neuer faile vs; to
the increase of all heavenly vertues; and con-
tinuall groweth and gaine to godlines. And
because the Ministerie of thy word is the vi-
dinatie means for the attaining of this in-
speakeable blessing; we beseeche thee, O Lord,
neuer lacke that excellent helpe of thy word.
Dites rather famish then warre soules; rather vs
rather lacke all worldly things, then that we
peculiarly know of thy holy word and comfort-
able Gospel preached to our redemption. And
therefore, thou that art the Lord of the hea-
uens, send forth thy labourers into thy harvest,
and double thy Spirit upon thy servants, ma-
king them as strong walles against the ene-
mies, gaining the advantage and boldnes to doe
thy message; yea, and that to Kings and Pri-
ests, that they being called and sent of thee; in
the assured perswasion of their offices, may not
feare the faces of any mortall creature; nor be
dismayed with any transitorie maiestie. Good
Lord, make thy word sharpe in their mouthes
to an effectuall operation, that sinne may be
cutt downe, and thy righteousness may flourish.
Grant to them the feare of thy Name, O Lord,
their

A Prayer for

their lippes. O Lord, preserve knowledge, and
their lippes shine in holiness to the stopping of
the mouths of their aduersaries, and draw-
ing many by their example to thy blessed and
holie religion. Bowe the heartes of all kings
and princes of the earth, to the obedience of
thy dearely beloved Sonne Christ Iesus: If
otherwise they shew by plaine effectes, that
they belong not to thy folde, good Lord, let
them feele thy hand, and finde against whome
they set themselves: let the blood of thy Saints,
whiche they shedde without mercie, make them
drunke to perdition. In meane time assist
those that thou callest to this triall, that they
may feele thy helpe and comfort amidst all their
sufferings, whiche they shal be assured to be
blessed when they suffer for righteuousnes sake,
and to reigne with thy sonne, when they fulfill
his sufferings in their flesh, & carie in their bo-
dies the scarres and markes of his wounds.
O Lord, sanctifie their blood, that it may wa-
ter thy Church, & bring a mightie increase and
gaine to thy self, and a decrease and losse to the
kingdome of Antichrist, and to the princes of
the earth, who are become his slaves and but-
chers. And herein (good Lord) by speciall name
we beseech thee for the Churches of France,
Flaunders, and of such other places: helpe
them after their long troubles, as thou shalt
see to bee best for them, in the aduancing of
thine

the Church

thine own glorie. And thou O Lord, p^{er}petrate
early wee pray unto thee for this Church of
England, that thou wilt continue thy grea-
tous favour still towa^{rds} it, to maintaine thy
Gospel with sundry vs, and so giue it a free
passage, And to that ende saue thy seruants, El-
izabeth our Queene, graunt her wise dome to
rule this mightie people, long life and quiet-
nesse rounde about her, detect all the traiter-
ous practises of her enemies, denised ag^{ainst}
her, such as truth, O Lord, thou knowest the p^{er}se
of thine enemies: and though by our sinnes we
haue fully deserved to fall into their handes,
yet haue mercie vpon vs and saue thy churche
frome to strengthen her hande, so that she
strike of the ruine of all their superstitions, and
doubt into the bosome of that rose booke
whose ; that which she hath powred out a-
gainst the Saintes, that shee may giue that
deadly wound not to one head, but to all the
heads of that cruell beast: that the life that
quieteth in his dismembered members yet a-
mongst vs may utterly decay, a wee, through
that wholesome discipline, easie yoke, a com-
fortable crept of Iesus Christ, may inioyn his
great righteousnesse, that the Church may flo-
rish, staine may abate, wicked men may hang
their heads, and all thy children be comforted.
Strengthen her hande, and giue her a swift
foote to hunt out the bulles of Basan, and the
Deuour

A prayer for

deducing beastes that make haucke of thy
herke. And because this worke is of great im-
portance, assist her with all necessarie helpes,
both in giuing her godly, wise, and faithfull
counsellors, as also in assisting to her such
forreign rulers and officers as may sincerely,
uprightly and faithfully doe their duties, see-
king first thy honour and glory, then the com-
mon wealth and quiet of this realme: that we
may long time thy trueth, with her, and alto-
gether thy good blessings that in so great merrie
thou hast bestowed upon us; with growth in
goodnesse, gaine in godlinesse, and daily bet-
tering in sincere obedience. Good Lord, order our
soules that as for the heauie burthen of their
sinnes, and haue no assurance in present fee-
ding of that blessed inheritance thou hast pur-
chased for them. Bless all such (if it be thy
good will) whom thou hast united and knitte
whiche be in thy league of familiarity or affec-
tion, that with many more at the best honde, and
only in this, that we are made partakers of
thy inheritance. Be mercifull vnto thy people
of England which confesse thy name, & make
his not a byword among the heathen, as our
sinner haue delectation in thy name, thy wrath
which thy terrible vengeance doth threaten toward
us, and turne vs into thy selfe, remoue vs not
out of thy presence, but let thy fatherly cor-
rection, and so called be the true things
which

the Church.

nings mooue vs to repentance. And thus
(good Lorde) commending our seuerall ne-
cessities vnto thee; who best knowest both
what we want, and what is meet for vs, with
giuing thee humble and heartie thankes for
all thy mercies and benefites: wee knit vp
these our prayers with that prayer that
Jesus Christ our Lord and master
hath taught vs. Our Father
which art in hea-
uen, &c.

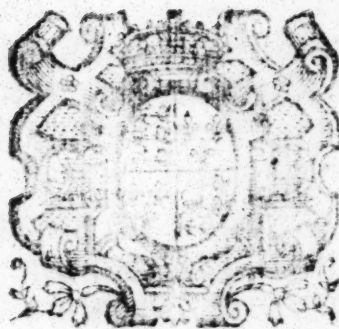
This prayer may be vsed after the Creede
which foloweth the Epistle and Gospel.



the Church.

things, in order to repentance. And thus
(good works) accompanying our faith will be
evidence unto thee, that thou art a true
believer, and that is meet for thee, both
giving thee humble and hearty thanks for
all thy mercies and benefits: we knit by
these our words with that prayer that
Jesus Christ our Lord and Master
has taught us. Our Father
which art in hea-
ven, &c.

This prayer may be used after the Creed,
which followeth the Epistle and Gospel.



The Report of the Inquirer

My dear Mr. W. I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the report of the Inquirer, and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
Your obedient servant,
J. W. W.



The Report of the Earthquake.



ON Easter Wednesday being the sixt of April. 1580. somewhat before fixe of the clock in the afternoone, happened this great Earthquake whereof this discourse treateth : I meane not greate in respect of long continuance of time, for (G O D be thanked) it continued little about a minute of an houre, rather shaking Gods rod at vs, than smyting vs according to our deserts: Nor yet in respecte of any greate hurt done by it within this Realme : For although it thooke all houses, castles, churches, and buildings, euery where as it wente, and put them in danger of vtter ruine : yet within this Realme (praysed be our Sauior Chryst Iesus for it) it ouerthrewe fewe or none that I haue yet heard of, sauing certaine stones, chimneys, walles, & pinacles of high buildings, both in this Cittie and in diuers other places: Neyther do I heare of any Christē people that receyued bodylie hurt by it, sauing two childrē in Lōdon, a boy & a girle, the boy named THOMAS GRAY, was slain out of hād, with the fal of a stone shakē down frō the roof of a Church: & the girle (whose name was MABEL EVERITE) being sore hurt there at the same present by like casualtie, died within fewe dayes after : But I terme it great in respect of the vniuersalnesse therof almost at one instant, not only within this Realme, but also without, where it was much more violente and did farre more harme: and in respecte of the greate terror which it then strake into all mens hearts where it came, & yet stil striketh into such as duely consider how iustly G O D may be offended with al men for sin, and specially with this realme of England, which hath most abundantly tasted of Gods mercie, and most vnthankfully neglected his goodnes, which yet hee warneth vs by this terrible wonder, what far more terrible punishments are like to light vpon vs ere long, vnlesse we amend our sinfull conuersation betymes.

A gods



A godlie Admonition for the
time present.



Any and wonderfull
wayes hathe God in all ages
moſte mercifullye called all
men to the knowledge of the
ſelues, and to the amende-
ment of their Religion and
conuerſation, beſore he haue
laid his heauy hand in wra-
thful diſpleaſure vpon them. And
this order of dealing he obſer-
ueth, not onely towarde his
owne deare children, but alſo
euen towarde the wicked and

caſtawayes: to the intente, that the one ſort touning from
their former ſinnes, and becomming the warer all their life
after, ſhuld glorify him the moze for his goodneſſe in not ſuf-
fring them to continue in their ſinnes vnreformed, to their
deſtruction: and that the other ſort ſhould be made vtterlye
vnercuſable for their wilful perſiſting in the ſtubbozneſſe of
their hard and froward heartes, againſt all his friendly and
fatherly admonitions.

He called Cayne to repentaunce, beſore he puniſhed hym
for ſhedding his brothers bloud, and gaue him a long tyme
to haue bethought himſelfe in.

He warned the old world a hundred yeare and moze, be-
ore he brought the flood vpon the Earth.

He chaſtized the Children of Iſrael diuerſe wayes, ere he
deſtroyed them in the wilberneſſe.

He ſent Hornets and wilde Beaſtes, as ſoregoers of hys
hoſte, into the land of Canaan, beſore he rootet out the olde
inhabiters therof.

A godlie Admonition

He punished not David for his murder and adnourie, vntill he had first admonished him by his Prophet.

He remoued not the Israelits into captiuitie, vntil all the warnings of his Prophetes, and all the former corrections whych he had vsed in vaine to reforme them, did shew them to be vtterly past hope of amendment.

Before the last destruction of *Ierusalem*, there went innumerable signes, tokens, and wonders.

Finally, God neuer powred out his grieuous displeasure & wrath vpon any Nation, Realme, Citie, Kingdome, State, or Country, but he gaue some notable forewarning therof by some dreadfull wonder.

To let passe the examples of foraine Nations, which are many and terrible: what plagues, pestilences, famins, dyseases, tempests, ouerflowing of waters both salt and fresh, and a number of other moste prodigious tokens happened successiuelly long time together, before the displacing of the Britons by the hands of our auncessors, for their neglecting of Gods word preached and planted many hundred yeares among them: Likewise, what great warnings did God giue to our forefathers, in diuerse Princes reignes, before the alteration of the State, both by the Danes, and also by William the Conqueror: Againe, euen in these our dayes, how manifestly hath God threated, and stil doth threaten our contempt of his holie Religion, and our securitie & sound sleeping in sinne, shewing vs euident tokens of his iust displeasure nere at hande, both abroade and at home.

I will not speake of the great ciuill Warres, nor of the horrible and vnnaturall massacres of good men, betrayde vnder the holiest pretences, whiche haue bin of late yeares in the Countreys bordering vpon vs: because such dealings being pleasaunt to suche as seeke bloude, are taken for no wonders. Neyther will I stande vpon the rehearfall of the straunge things that befell in the Realme of *Naples* in the yeare 1566: nor of the Earthquake, whereby a great part of the Citie *Ferrara* in *Italy* was destroyed in the yeare 1570: or

at

for the time present.

of the miraculous sightes that were sene in France about Mountpelier, the yeare 1572: or of the lyke terrible sighte that appeared little more than a yeare agoe at Prague the chiefe Citie of Boemia: nor of diuerse other thyngs whiche haue happened in forraine Countreyes wythin the compasse of these fewe yeares: bycause it will perchance bee thoughte, that those tokens concerne the Countreyes where they befell, and not vs.

Well, I will not saye, That whatsoeuer things haue bene written aforesayd, were written for our learning, that wee myghte learne too beware by other mennes harmes.

We haue signes and tokens ynow at home, if we can vse them to our benefite.

What shall we say to the sore Famine whiche happened in the time of our late soueraigne Ladye Queene Marye, which was so great, that men were fayne to make breadye of Acornes, and sodde of Ferne rootes: or to the perticular Earthquake, in the time of our most gracious soueraigne Ladye that now is, which transposed the boundes of mens grounds, and turned a Church to the cleane contrarie situation: or to the monstrous birthes both of Children & Cattel: or to the vnseasonablenesse of the seasons of some yeares, altering (after a sort) Sommer into Winter, and Winter into Sommer: or to the wonderfull newe Starre so long time sene in Heauen: or to the straunge appearings of Comets, the often Eclipses of Sunne and Moone, the great and straunge fashioned lightes sene in the firmamente in the night times, the sodaine falling, and vntwonted abiding of vnmeasurable abundaunce of Snowe, the excessiue and vntimely raines and ouerflowing of waters, the greatnesse and sharpe continuance of sore frostes, and manye other suche wonderfull things, one following in anothers necke: Shall we saye that none of these also do concerne vs: or rather more truelye, that bycause they bee gone and passe (Oh ouer-greate securitie and
C.ij. blindnesse

A godlie Admonition

blindnesse of heart) we haue cleane forgotten them, or at least wise make no greate accompte of them, according our common Proverb, that a wonder lasteth with vs but nine dayes.

Therefore, least we should want eyther prooue of the certaintie of Gods irrenocable iudgements, or argument of his continuall mercifull dealing towards vs, or matter wherewith to conuict vs of our excessiue vnthankfulnesse: behold, he sendeth vs now lastely this Earthquake that befell the first day of this Month, not so hurtful in present operation, as terrible in signification of things to come. For the tryed experience of al ages teacheth vs, & the wytyngs of the wise and learned (specially of holy Scripture) do assuredly witness vnto vs, that such tokens are infallible forewarnings of Gods sore displeasure for sinne, and of his iuste plagues for the same, where amendment of life ensueth not.

And althoughe there be peraduenture some, whiche (to keepe themselves and others from the due looking back into the time earst mispent, and to soade themselfe in the vanities of this worlde, leasse they shoulde see their owne wretchednesse, and seeke to shunne Gods vengeance at hande) will not sticke to deface the apparant working of God, by ascribing this miracle to some ordinarie causes in Nature: Yet notwithstanding, to the godly and wel disposed which looke aduisedly into the matter, pondering the manner of this Earthquake througely, and considering the manner of ourdealings from the late restitution of the Gospell vnto this daye, and conferring the same with the manner of Gods fauorable dealing with vs, & wyth his ordinary dealing in cases where his truth hath bin planted, and groweth to be contemned: it must needs appeare to be the very finger of God, and as a messenger of the miseries due to such desertes.

For, firste of all, whereas naturally Earthquakes are sayde to be engendred by winde gotten into the bowels of the earth, or by vapors bred and enclosed wythin the hol-
lowe

for the time present.

lowe causes of the earth, where by their striving and strug-
gling of themselves to get oute, or being haled outwarde by
the heate and operation of the Sun, they shake the earthe
for want of sufficient vent to issue out at: If this Earthquake
had risen of such causes, it could not haue bin so vniuersall,
because there are many places in this Realme, which by re-
son of their substantial soundnesse and massie firmenesse, are
not to be pierced by any windes from without, nor haue a-
ny hollownesse wherein to conceiue and breede any suche a-
boundaunce of Vapors, specially in places far distant from
the Sea, or from Riuers, mores, marishes, fennes, or light
and open soyles.

Neither could it haue bene in so many places vniuersally
at one instant both by sea and land. For the striving thereof
within the ground, taking his beginning at some certaine
place, and proceeding forward to get a vent, would haue re-
quired some space of time to haue attained to so many pla-
ces so farre off, or else haue broken oute with greate furie
in some place that had bin weakest.

Againe, whereas in Earthquakes that procede of natural
causes, certain signes and tokens are reported to go before
them, as, a tempestuous working and raging of the sea, the
weather being faire, temperate and vnwindie, calmenesse
of the ayre matched with great cold: dimnesse of the Sunne
for certaine dayes afoze: long and thinne strakes of Clouds
appearing after the setting of the Sun, and the weather be-
ing otherwise cleere: the troublednesse of water euen in the
deepest welles, yelding moreouer an infected and stinking
saour: and lastly, great and terrible soundes in the earth,
like the noyse of gronings or thunderings, as wel afoze as
after the quaking: We finde not that anye such foretoken
happened against the coming of this Earthquake. And
therefore we maye well conclude (though there were none
other reason to moue vs) that this miracle proceeded not
of the course of any naturall causes, but of Gods onely de-
terminate purpose, who maketh euen the very foundations
and

A godlie Admonition

and pillars of the earth to shake, the mountaynes to melte like Ware, and the seas to dry vp, and to become as a drye felde, when he listeth to shewe the greatenesse of hys glorious power, in uttering his heauy displeasure against sinne.

But put the case that some naturall causes or secrete influences had their ordinarie operations in this Earthquake, whereof notwithstanding there is not any sufficient likely hode: shall we so gaze vpon the meane causes, that we shall forget or let slip the chief and principall causes? Knowe we not (after so long hearing and professing of the Gospel) that a Sparow lighteth not on the ground without Gods prouidence? That the neglecting of his louing kindenesse, and the continuing in sinne without amendment, prouoke his vengeance? And yet that he of his owne fatherlye free goodnesse, doth ever giue warning before he striketh? Surely, we can not but knowe it, yea, and see it to, vntil the God of this worlde hath so blinded our eyes, that we wyl not see it. For it is daylye and almoste hourly tolde vs by the Ministers of hys worde, and the Bible lyeth alwayes open for vs to reade it oure selues, that as the onely originall cause and Wellspring of all plagues and punishments is Sin: so the plagues and punishments themselves, and the orderlie disposing, directing, and guiding of al causes to their due endes and effects, is the onely worke of God, who to make all offenders vnercusable (as I sayd before) doth often cause euen the verye Elementes and senselesse creatures, to foreshewe in moste terrible maner euen by their naturall operations, the approaching of his iuste vengeance. And truely, as it is sayde in the Psalm: their speaking and talking vnto vs, is not softly and whisperingly, as that y^e voices of them cannot be hearde: but contrariwise, they be so loude in our eares, so manifest to our eyes, and so sensible to oure feeling: that (vntil we be stony and thicke hearted, or gauen ouer to a leude minde,) they cannot but be greuous to our heartes, and terrible to our consciences.

Nowe then, shal we thinke thys rare and vnaccustomed miracle,

for the time present.

miracle, such as no man lyving, nor none of our forefathers haue euer seene or heard of, to be a thing of no importance, as happening by chaunce, or grounded vpon some natural cause, and not rather as a messenger & summoner of vs to the dreadfull Iudgementseate of the almighty and reueliuing God.

Let vs enter into our selues, and examine our time past. Since the sharpe tryall which God made of vs in the reign of Queene Marie, (at whiche time we bowed all obedience to God, if he woulde vouchsafe to deliuer vs againe from the bondage of the Romishe Antichrist, into the libertie of the Gospell of his sonne Iesus Christe) hee hearkning effectually to our request, hath giuen vs a long resting and refreshing time, blessed with innumerable benefites both of body and soule: For peace, health, and plentie of al things necessarie for the life of man, we haue had a golden world about all the residue of oure neighbours bordering rounde about vs.

The worde of truth hath bin preached vnto vs early and late without lette or disturbance. And bicause our prosperitie hath made vs to playe the wanton children againste God, he hath chastised vs in the meane season with many fatherly corrections.

We haue bene taught, instructed, exhorted, encouraged, allured, entreated, reprimed, rebuked, exhorted, warned, threatened, nurtured, and chastised. To be shorte, there is not that meane whereby we mighte be wonne to the obeying and louing of our God, whether it were by fauourable mildenesse or moderate rigor, but he hath ministered the same most mercifully and seasonably vnto vs. And what are we the better for all this?

And we so profited in this Schole, that of couetous we be become liberall, of proud and enuious, meeke and lowly: of lecherous, chaste: of churlish, measurable: of drunken, sober: of wrathfull and testie, milde and patient: of cruel and hard hearted, pitifull and gentle.

A godlie Admonition

gentle: of Oppressors Relaters: and of Irreligious, Ser-
uiceable to God:

Haue we so put off the old man, and so clothed ourselues
with the new, in lpyning sincerely according to the doctrine
we professe, that neyther the enemies of Chrystes Church,
no: oure owne consciences can reproue vs: Then neede we
not to be affraide of anye signes from the Heauen aboue, no:
of any tokens from the earth beneath: for we haue builded
our houses wilsely vppon the rocke, whiche neither wind.
water, no: Earthquake, no no: Sathan hymselfe wyth all
his Feends can shake downe or empayre.

But alas, it is farre otherwise with vs: we haue growen
in godlynelle as the Mone doth in lighte when she is passe
the full. For who seeth not the emulation that remayneth
still among vs for excelle of apparel, fare, & building: Who
perceybeth not the disdainne of superiours to their inferiours,
the grudge and hart-burning of inferiours towards their su-
periors, & y want of loue in al states one towards another:

Who complayneth not of corruption in Officers, yea, e-
uen in Officers of Justice, and Ministers of the lawe: Is it
not a comon byword (but I hope not true though comon)
that as a man is friended, so the lawe is ended?

In Youth there was neuer like loosenesse and vntimely
libertie, no: in Age like vnstayednesse and want of discreti-
on, no: the like carelesnesse of duty in either towards other.

The Boye mateth the man of aged grauity, and is com-
mended for that whych he deserueth to be beaten for.

Seruants are become Maysterlike, and fellowes wyth
Maysters: and Maysters vnable to mayster their owne af-
fections, are become seruantes to other folkes seruantes,
yea, and to their owne seruants too.

Men haue taken by the garthe attyre, and nice behauior
of Women: and Women transbormed from their owne
kinde, haue gotten by the apparell and stomackes of men: &
as for honest & modest shamesfastnesse the preferer of all
Vertues, it is so highly mistyphed, that it is thought of some
folkes

for the time present.

folkes scarce tollerable in childezen.

Hatred, Malice, Disdaine, and desire of Reuenge for the waighte of a feather, are the vertues of oure yong Gentlemen in commendation of their manhode and valiantnesse.

Deepe Dissimulation and Flatterie are counted Courtyly behauior: Might ouercommeth Right: and Truth is trodded vnder fote.

Idlenesse and Pride bring dayly infinite nũbers to that point, that they had rather rob and be shamefully hanged, than labour and liue with honesty.

Usurie, the consumer of priuate states, and the confounder of Common weales, is become a common (and in some mens opinions commendable) trade to liue by.

Faithfulnesse is fled into exile, & Falshood vaunteth himselfe in his place, till he haue gotten great summes of money into his hande, that he may play the Bankeroute, to the vndoing of such as truste him.

The Sabbath dayes and holy dayes ordained for y hearing of Gods word to the reformation of our liues, for y administration & receyuing of the Sacraments to our cõfort, for the seeking of al things behouefull for bodye or soule at Gods hande by Prayer, for the minding of his benefites, and to yelde prayse and thanks vnto him for the same, and finally, for the special occupping of ourselues in al spiritual exercises: is spent ful heathnishly, in tauerning, tipling, gaming, playing, and beholding of Bear-bayting and Stage-playes, to the vtter dishonor of God, impechment of al godlinesse, & vnnecessarie consuming of mens substances which ought to be better employed.

The wante of orderly Discipline and Catechizing, hath eyther sent great numbers both olde and yong backe again into Papistrie, or let them run lose into godlesse Atheisme.

And would God that we which cal others to obedience, shewing them the way, and rebuking their vices: mighte not be iustly charged to bee as Trumpets, whiche wpth their sound encourage other men to the battel, but sight not themselves.

A godlie Admonition

themselves. **P**ay **W**oulde **G**od, that in all degrees, some
such as ought to be **L**anternes of **L**ight and **B**ring lea-
ters to **V**ertue, were not infecters of others by theyr euill exam-
ple.

I feare me, that if the **P**rophet **E**say were here aliue, hee
woulde tell vs as hee sometime tolde the **J**ewes, that from
the crowne of oure head to the sole of our foote, there is no
whole or sounde parte in oure body, but that all is full of
sores, blaines, and botches. **T**hinke we then that such do-
yng shal scape unpunished, or such buildings stande vnsha-
ken? **W**el may we deceyue oure selues in so hoping: but
God deceyueth not, neyther is deceyued.

It is written, that euery plant which our heauenly **F**a-
ther hath not planted, shal be plucked by by the rootes, and
that euery tre whiche beareth not good fruite, shal bee cut
downe, and caste into the fire.

The **A**xe is laide to the roote of the tre: and the longer
that **G**ods vengeance is in comming, the sozer it smiteth
when it is come.

Terrible, and most true is this saying of his by **h**is mouth:
of **S**alomon: For as muche as I haue called, and you haue
refused: and I haue stretched out my handes, and you haue
not regarded it: but haue despized al my counsell, and set my
correction at nought: therefore wil I also laughe at your de-
struction, and mock yee when the thing that yee feare com-
meth vpon you: euen when the thing that yee be affrayde of
breaketh in vpon you like a storme, and your miserie like a
tempest. When trouble and heavynesse come vpon you on
all sides: then shall ye call vpon me, but I wil not aunswere
you, yee shall seeke me early, but yee shall not finde me: e-
uen bicause yee hated knowledge, and didde not chooze the
feare of the **L**orde. Ye would none of my counsell, but ha-
ted my correction: and therefore shal ye eat the fruit of your
owne ways, and be filled with your own inuentions.

Soothly it is a dreadfull thing to fall into the hands of the
Lorde. For as he is merciful, so is he also iust, and in al his
determini-

for the time present.

determinations he is vtterly vnchangeable. And (as the Prophet Ieremie sayth) When sentence is once gone forth of his presence, it shall not retourne without performance.

Wherefore let vs not be as horses and Asules which haue no vnderstanding: neyther let vs carrie til Iudgement bee sent forth vnto victorie. But let vs consider the time of oure visitation, and while we haue time, let vs vse it to our benefit.

So long as God calleth vnto vs, so long as he entreateth vs, so long as he teacheth, allureth, exhorteth or warneth vs, yea so long as he doeth as yet but threaten vs: so long the gate is still open for vs, so as he wil heare vs if we cal, and be found of vs if we seeke him. But if he once hold his peace, and begin to smite, then it is too late to cal back his hande, our crying wil not boote vs.

Therefore while we haue respite, and while it is called to day, let vs not harden our hartes as in the prouocation, and as in the day of Temptation in the wilderness, but let vs hearken to his voyce, and forsaking the lustes and the wicked imaginations and deuices of our owne hartes, let vs turne to the Lord our God with hartie repentance and vnfained amēdment of life, least (beside other meaner plagues both of bodie and mind) our Candlesticke be remoued, our light quenched, Christs Gospel taken from vs, and we for our vnthankfulness be cast out wyth our children into vtter darkenesse, and in the terrible daye of Iudgement heare

this dreadfull sentence of the iust Iudge pronounced against vs: Depart from me ye workers of wickednesse, which hardened your hartes against me and made your faces as hard as brasse, at such time as my long sufferance waited for you, prouoking you by mildenesse and patience to amendment.

FINIS.



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